

The Non-Subscribing Presbyterian

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NOTES AND NEWS.

The Rev. Frederick Munford, B.A. (Lond.), Barrister-at-Law, has received a call from the Mountpottinger congregation, which is heartily unanimous, and looks forward to Mr. Munford's settlement among them with the anticipation of a happy and prosperous ministry. Educated for the ministry at New College, he was ordained as a Congregationalist, and has been Unitarian and Free Christian Minister at London, Kilburn, Heywood, Mansfield.

The pulpits at All Souls', Belfast; Ballee, Crumlin, Downpatrick still remain vacant. Ballee in the course of 150 years has only had three ministers.

The work of our Sunday Schools becomes of more importance than ever, considering the increasing difficulty in our case of retaining day-schools, with the re-adjustments which recent legislation has required, in the way of Regional Committees. The whole question of education is of most vital importance to the individual and to the State, and religion as pervading the whole system, apart from any sectarian teaching, cannot be eliminated without disastrous results. An eminent educationalist writes: "The supreme work of education is to recognise that it is the conscience of the child that is primarily to be developed. All must be subordinate to that end. The curriculum in all its details is, whether we realise the fact or not, intended to develop conscience."

There are indications that most of

our congregations are in agreement with this ideal, and a minister who comes into the Non-Subscribing Presbyterian Church must be "A Sunday-School man"; that is a qualification which our congregations instantly look for. Numerically, on the whole, our Sunday-schools may not count for much; that doesn't alter the importance of the nucleus!

This is a time of rapid changes, of setting going causes having far-reaching results in the future. In many ways this may be the day of small things. All the more urgent that into the work should be put as much perfection as possible, so that when the developments do come—and who knows but a time will come when those will be very rapid—a good preparation will have been made. For notwithstanding obstruction, slander and misrepresentation—

"Then it is the brave man chooses,

While the coward stands aside,

Till the multitude make virtue

Of the faith they had denied."

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dro-more, by whom they will be gratefully acknowledged.

February number published on the **Fourth Saturday** of January. Copy should be in before the 18th at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

SALVATION.

The text frequently quoted and often regarded as one of the most important texts in the Bible, will not be found in the "Westminster Shorter Catechism," but it will be found in the "Christian Catechism," which is used in our Sunday-schools, and this is a point concerning which our critics should take note. Acts xvi. 30: "Sirs, what must I do to be saved? And Paul and Silas said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Do not tear out this text from what goes before and comes after, but read the whole section of the chapter, from where Paul and Silas set free a girl, who was a sort of spiritualistic medium, from "the spirit" that was controlling her, and incurred the ill-will of her exploiters who were making money out of her. Being strangers to Philippi, which was largely a Roman colony, they were hastily and harshly dealt with by the magistrates before whom they were brought, being accused of bringing in a new religion, which was against the law. They were scourged with rods and cast into an inner prison, where no light could penetrate. Sustained by a great faith, which rose above all ill-treatment and insult, in their cell they prayed and sang hymns, and the other prisoners listened to them. A violent earthquake occurred, and the jailer, in a panic lest his prisoners had escaped, was prevented by Paul from killing himself, and was assured that none had fled. Still in a state of panic, in the presence of the apostles' calmness and self-control, and having heard, no doubt, of the exorcism on the poor girl which the apostles had accomplished, asked the vital question: "What must I do to be saved?" and received the well-known answer. After a conversation with the apostles, when the jailer took them from their cell into his own house, and attended to the wounds caused by the scourging, the whole family were enlightened by the message these two apostles had to give, and were baptized, and then sat down to a meal, rejoicing greatly, "believing in God." Through the apostles they had come to Christ, and through Christ to God; they realised

the presence of a compassionate, protecting God, and in a very true sense, they were saved. They were saved from fear, saved from self-will, which is a state of rebellion against God, saved from sin. They were "saved from the bondage of fear." The narrative goes on to tell what happened afterwards to the apostles and how they were released; but the important point for us is that the heart of the whole matter, the belief in the Lord Jesus Christ, is one and the same with belief in God. The power was all one and the same, the power of God unto salvation. If this had all been read carefully a great amount of discussion and confusion of thought would have been avoided, for it is all as simple and as clear as daylight. What is this salvation? Well, you can know for yourself! Set the cause going and the effect will follow. "Believe in God." Paul and Silas had great joy and peace, they were singing before the earthquake took place, rejoicing afterwards with their converts. Luther's great stand-by was also that same confidence, and if depressed he would turn to his friend, Philip Melancthon, and say: "Now, Philip, let us sing Psalm xlvii., 'God is our refuge and strength.'" Do we not all need that same confidence? Every day, every hour of the day, we need this sustaining power. "They rejoiced greatly, believing in God," and that is what salvation means.

ULLIN.

WOOL GATHERING.

"Have just concluded one of the busiest weeks I have ever experienced, having been out every night. I naturally had to lie in this morning, and spent a quiet afternoon in the garden. The first wool-sale was on, and ships of many nations were in port for cargoes. There are seven wool-sales during the year, and they are always busy periods for shipping."—E.J.B.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

REVIEWS.

"Helen Brooke Herford and The Women's League," by Mrs. Bernard Allen, 6d. "Women's League" and Essex Hall, W.C. 2.

Our first acquaintance with Miss Herford, if our recollection is correct, was in 1895 at the house of Lady Lawrence at Lancaster Gate, W. 2. A Society which was a fore-runner of the Women's League was holding a meeting, and Miss Herford was present. She brought forward a scheme which did not appear to be specially religious or denominational, but more upon social lines. The name she suggested was "The League of British Women." What became of it we cannot say, but evidently the impulse was then given, which on June 11, 1908, took definite form as we know it to-day, "The British League of Unitarian and Other Liberal Christian Women." We are glad to see in this that the second partner in the firm is rightly recognised. The name of the Assembly was not chosen without prolonged consideration. The little book gives a charming insight into the home of Dr. and Mrs. Brooke Herford, and gives a sketch of his ministerial career, beginning at Todmorden, where to-day as one of three handsome churches (Gorton, Monton-Green, and Tormorden), Tormorden with its spire stands on the sky line at the corner of a range of hills as seen from the railway. Ultimately Brooke Herford went to America and became a distinguished preacher in Boston, returning to end his days in England as minister of Rosslyn Hill Church, London. The devoted, hard pioneer work in the many good causes to which Miss Herford gave her strength and time is well described, mentioning a tour among our Irish Churches, when she was 74, "tucked up in a motor side-car and whisked over hill and dale to Larne." This should whet our readers' appetites for more.

"The Gambling Spirit as a National Problem." "National Anti-Gambling League," 32 Victoria St., S.W. 1.

The National Anti-Gambling League, on the Executive Committee of which the Rev. E. Rosalind Lee, M.A., is a mem-

ber, publishes this pamphlet. It contains two addresses delivered at the Third Conference of the National Council of Mental Hygiene. F. T. Preston, Esq., M.A., J.P., Headmaster, Malvern College, states: "No one would fail to criticise gambling in a clergyman or a schoolmaster, and practically everyone would condemn it in their solicitor or their banker. What is bad for the young, antagonistic to idealism, and may prove subversive of integrity must surely be accepted as an evil." H. Crichton-Miller, M.A., M.D., of the Institute of Medical Psychology, states: "It is well known that many religious bodies exploit lotteries—generally under the name of 'raffles'—for their own financial ends while condemning the ethical principle involved in gambling, especially under the categories of betting and sweepstakes. In this connection it is of interest to note that in the same city of these islands there occurred within a few months of each other two events which were described by the Press as 'records.' The one was a religious celebration of unprecedented size; some accounts claimed that a million people had participated. The other was a sweepstake, for which ten million tickets were sold. A paradox.

"THE MASTER JESUS."

In the article under this heading in December issue, mention should have been made of the fact that the Paulician Church in Armenia, holding the doctrines indicated, were Unitarians, and known as "Adoptionists." They took that name from the fact that the version of St. John's Gospel used by them had the text relating to the voice from heaven at the Baptism as "Thou art My Son, this day have I begotten Thee"—("this day have I made Thee My Son"). The same form of text is in the Codex Bezae. A similar teaching was held by a section of the Gnostics in Alexandria, the difference being that "The aeon Christ descended upon Jesus, and manifested through Him for three years." — Robinson's Church History, foot note on "Cerinthus."

ULLIN.

OBITUARIES.**Mr. John Barry, Forthill, Ballycarry.**

By the passing of Mr. John Barry, of Fort Hill, Ballycarry, our Church has lost an old and valued member. Mr. Barry, who was in his ninety-second year, remembered distinctly his parents being visited by the Rev. Wm. Glendy. Mr. Barry, who never married, was a firm adherent of the faith of his fathers. He was of a very happy disposition, and his cheerful personality will be missed by his many friends.

Mrs. Thomas M'Ree, Old Mill.

By the death of Mrs. Thomas M'Ree, of Old Mill, the last link has been severed with a family which was connected with the Old Presbyterian Church extending over many generations. Mr. M'Ree died a bachelor, and his beneficiaries most generously made a contribution of £50 0s 0d to the Church, so that his stipend might be continued.

Mr. Joseph Mitchell.

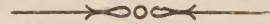
Many people in our denomination will hear with regret of the sudden death of Mr. Joseph Mitchell, who for the past ten years had been stipend collector of the York Street congregation. "Joe," as he was known to everyone, was almost the last link with other days in York Street, where he was baptised seventy-three years ago, and to which congregation his father belonged before him.

In his younger days Mr. Mitchell took a prominent part in public life. Many of the leaders in Irish politics were amongst his friends, and he was a leading member of the old Belfast Ethical Society. He was something of an authority on "old Belfast."

During the last ten years, following the death of two sons, one as a result of the war, he practically lived in York Street. His knowledge of the history of the Church was invaluable in the new congregation, and his kindness and good humour endeared him to everyone. Members arriving for each of the usual meetings on Sunday were profoundly

shocked to find the pulpit draped for one whom they expected to see in his usual place and who had been in apparently the best of health the day before.

The funeral took place to the City Cemetery on Tuesday, 10th December, and was attended by all creeds and classes. At the graveside ex-Senator Dorman spoke of the loyalty Mr. Mitchell had shown to every cause which he took up; and Dr. Agnew, who never had a more staunch supporter, expressed the feelings of all when he said that their only sorrow that day could be for those who were left behind and for themselves. Mr. Mitchell had died as he wished to die. Those who knew the full story of his life would understand the significance of the last tribute he would pay him—"He was an Irish gentleman."

**THE BOYS' BRIGADE AND OUR CHURCHES.**

In a recent issue we referred to the fact that the Boys' Brigade had refused permission for a Company of the Brigade to be enrolled in York Street N.S. Presbyterian Church under a decision made in England some time ago. We also stated that Dr. Agnew had refused to accept this decision as final on the ground that no application had ever been made by a Non-Subscribing Church to form a Company, and that the Brigade had no right to decide that the Non-Subscribing Churches held a certain theological position and then exclude them on the strength of that decision without investigating it in any way. We mentioned that Dr. Agnew had also laid our position as a definitely Christian Church with a Scriptural basis before the Brigade.

There has since been considerable correspondence on the matter, and the outcome is that the Brigade have recognised a distinction between the position of the Non-Subscribing Churches in Ireland and the Unitarian Churches in England. However, the Brigade has now gone further and decided that its decision applies to any Church which admits avowed Unitarians as members. As the Brigade have every right to exclude anyone, Dr. Agnew realises that

nothing will be gained by continuing to try to force matters further. So long as the exclusion was based on the Brigade's own opinion of our theology, made without any investigation whatever, the case would have been fought. As the true position of our Churches is now admitted and they are still excluded nothing remains to be done but deplore the attitude of this organisation which we have always allowed our boys to join.

Meanwhile a very fine Company of boys has been formed in York Street under the name of the "Boys' Own Brigade," which was formed in England amongst the Unitarian Churches following exactly the same circumstances there.

While the matter is settled in this way so far as York Street is concerned, the question as to whether any further steps should be taken by Non-Subscribers remains. The attitude of the Boys' Brigade and other organisations which claim to be "National," while actually they exclude not only Unitarians but many others, should be better known to the public than it is, and any grants or privileges suggested to them from sources to which the public, including members of our Churches are asked to contribute, should be protested against. Meanwhile, while it would be contrary to our principles to interfere in any way with the attitude of our own people, we would certainly suggest to them that they should consider carefully whether it is in accordance with the principles which they profess, that they should encourage and sometimes give financial assistance to organisations which exclude all but those who profess their interpretation of Christianity.

The attitude of the Boys' Brigade is similar to that of Toc H. some years ago when that organisation supposed to continue the spirit of the trenches, excluded Unitarians. One result of that decision was the immediate resignation of the Rt. Hon. Ramsey Macdonald from the vice-presidency, though he himself is a Presbyterian. It is worthy of note that a great deal of indignation has been expressed by prominent members of other Churches over this regrettable occurrence, and we ourselves may conclude that our Faith can-

not be such a weak thing when it has to be so strenuously contended against. As Dr. Agnew has said, it is apparently not everywhere believed "that it is of man and will come to nought."

ALL SOULS'.

The Sale of Work held in Rosemary Hall, on Friday, 15th November, opened by Mrs. A. Scott, Dunmurry, with Mr. J. A. Stitt in the chair, introduced by the Moderator, the Rev. A. L. Agnew, B.A., D.D., realised the sum of £62 15s 2d. the Moderator, Rev. A. L. Agnew, B.A., These annual efforts have enabled the Women's League to contribute £1,000 to the Church Funds and Charities in the last 9 years.

We would like to take this opportunity of tendering our grateful thanks to the many friends and helpers who have assisted us so loyally to attain this end.

The Choir party held in Rosemary Hall on Tuesday, 12th November, was a great social success. The Music Fund has benefited by the amount of £1 10s 1d, and our sincere thanks are due to Miss Eileen Kenny for organising the Party.

On Sunday, 22nd December, special Christmas Music was rendered by an augmented choir.

Will friends please remember the Annual Party to be held in Rosemary Hall, on Tuesday, 31st December, at 7.30 p.m. A cordial invitation is extended to all members of the Congregation, Choir, and Sunday School, and it is hoped there will be a good attendance. Games, Refreshments, and usual Post Office.

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REPORTS.

Moderator Visits Newry and Warrenpoint.—The "Newry Telegraph" of December 3rd devotes a full page to the visit of the Moderator of the Non-Subscribing Presbyterian Church to Newry and Warrenpoint. The Right Rev. Dr. A. L. Agnew preached in the morning of the previous Sunday at Newry, and in the afternoon at Warrenpoint. The Rev. John M'Cleery, B.A., S.T.M., minister of the congregation, took part in both services. In the morning Mr. M'Cleery referred to the second bereavement in a few months, to the passing of the last of the older members of the M'Combe family. Dr. Agnew, in the course of his address, stated: "The Lord is my Shepherd" indicated two ideas. First, that God was looking after the human race; and secondly, that God was looking after them individually. The Victorian thinkers had dreamed dreams that had come true. Look at the wireless and the talkies. It was not progress to fly in the air with the intention of killing the first enemy flyer we met. It was not progress when chemists and scientists invented poison gas. There was more and more production, and more and more poverty. H. G. Wells, in one of his recent books, showed how a man had invented a machine that did not travel on the road, but travelled through time. The man had travelled forward a thousand years to see the state of the world. There came another Ice Age, and mending funnels down into the earth to get near the internal fires, and finally the whole human race dies in their holes in the ground. After all, progress was not a terribly important thing. In Shaw's book about Joan of Arc, when the maid was fastened to the stake, Brother Martin ran into the Church and brought the processional Crucifix, and held it close in front of her as the flames kindled, and to comfort her said, "Still the heavens are not empty," words not to be forgotten in these modern days. There was a large attendance at Warrenpoint, a large contingent from Newry being present. After the reading of Genesis I., the minister called on Mr. Bailey to switch on the electric

light. Dr. Agnew said that "both as Moderator and as an ordinary minister, it gave him the greatest possible pleasure to come to Warrenpoint, and see such a large congregation present in spite of the inclement weather. It should be a moral to them. They were as happy in that comfortable old Church as some of the weaker ones who had remained at home. Jesus Christ was called the Light of the World. He said to His disciples and to us: "Ye are the light of the world." In the old days of their Meeting Houses the sermon usually lasted about three hours and was divided into 17 headings. His would be divided into three—I., "Physical Light," II. "Light of Knowledge," III. "Light of Spirit." Through the genius of Edison came the electric light of to-day. A dull, dark home makes a dull, dark life. Nothing brightens up people more than a cheerful home. Light is a blessing. The Government could set an example by putting electric light into every farm at the cheapest possible rate. Do not aspire to go far all at once, but aspire to leave the world a little further advanced than those who have gone before.

Mountpottinger.—The Congregation has received from Rev. F. Munford, B.A., Old Meeting House, Mansfield, Notts., an acceptance of the call made during November. Mr. Munford hopes to take up duties on the first Sunday in March. A Cake Fair and Sale of Work was held in the Schoolroom on Friday, December 13th, when Miss Edith Hind, of Comber, performed the opening ceremony. The chairman was Rev. Edgar Lockett, of Holywood. We welcomed friends from other Churches, including a goodly company from Comber. The proceeds amounted to over £50, and it is expected that as a result of other efforts this sum will be increased. Telegrams of good wishes for success were received from Rev. F. Munford and Rev. J. H. and Mrs. Ewbank. The redecorating of Church and Schoolroom has now been completed, and the result is pleasing to the eye.

On behalf of the Women's League, a box of handkerchiefs was presented to Miss Hind by Joan M'Cullough, the youngest scholar in the Sunday School, who performed this duty in a most graceful manner.

First Church, Belfast. — Sunday, December 15th, was Choir Sunday in the First Presbyterian Church, Belfast, and the musical portion of the services predominated. In the morning a Te Deum was sung, with responses to the Commandments; the Introit being the Sanctus from Sophr's Last Judgment. The anthem was Parry's "Hear My Words, Ye People," which was adequately rendered by the choir and soloists. Though necessarily a small scale performance, it was well worth listening to; especially the unaccompanied quartettes, and the contrasted organ accompaniments which alternated with excellent effect. This anthem was a fitting prelude to the sermon which followed it. The unsearchable greatness of God was portrayed to a receptive congregation by the Rev. R. Nicol Cross, M.A., who spoke on the text: Psalm 145, v. 3, and particularly emphasised the value of the ministry of music. Mention was made of the weekly organ recitals broadcast from the Church by Mr. Albert Taylor, L.R.A.M., A.R.C.M., and an appeal was made for additional members of the choir, an excellent opportunity for those with the necessary qualifications. One of the hymns was E. H. Sear's "Calm on the Listening Ear of Night," not so well known as "It Came Upon the Midnight Clear," but deserving a wider popularity. The service concluded with the Lord's Prayer sung to Merbecke's setting. At the evening service the theme of "Messiah" was developed by preacher and musicians alike, as excerpts from the oratorio of Handel were rendered by an augmented choir, and, in his brief address, Mr. Cross commended Handel's work as a sermon which could bear repetition. Emancipation from the burdens of mankind could only come from submission to the teaching of the Messiah: only then could we expect peace on earth. The hour of music which followed was remarkably free from defects, and was certainly one of the best performances given by this choir. Miss May Coburn's rendition of "Rejoice Greatly" proves her to be a worth successor to the long line of distinguished sopranos who have preceded her. Miss L. V. Gordon, L.R.A.M., sang the contralto solos as only she can. Those who have heard her in the past

know what is meant by such a statement. Those who haven't have missed a lot. Mr. J. A. Laird sang "Why do the Nations" with his usual verve, and this accompaniment by Mr. Taylor was positively brilliant. Handel's "Messiah," as sung in the First Church, differs most from other renderings in the fact that the organ accompaniments are always arranged by Mr. Taylor—and he is always trying new ones. Mr. David Houston had the courage to take some of his recitatives at a much slower tempo than is usually followed, and the result was encouraging. The chorus work was of a very high standard throughout, and those who attended the service will be looking forward to further oratorio excerpts from this quarter.

SKEGONIELL.

Mountpottinger.—The Rev. Frederick Munford, B.A., Barrister-at-Law, has accepted the call.

Belfast, First Presbyterian Church.—The alterations to the Central Hall, which the authorities have compelled us to make to ensure the safety of the public, have entailed expenditure to the amount of £180. As a contribution towards these costs the Needlework Guild, under the indefatigable leadership of Mrs. Nicol Cross, organised an American Tea, which was held on December 3rd. Miss Prayer, R.H.A., of Hollywood, who has recently presented the Church with a beautiful bronzed model of the central figure in the War Memorial, which was from her hand, and which stands in the Church Vestibule, very kindly opened the function with a charming and witty speech, the Rev. R. Nicol Cross being in the chair, and supported by Mrs. Nicol Cross. As the result of a fine effort, carried through with a happy and generous zeal by members of the Guild, the proceeds far exceeded expectation and produced about £59 in donations and sales, and thanks were spoken to all, including outside friends, aged and beloved ex-members and young folk, who gave gifts or wrought material with skilled hands for the effort. The cost of providing the substantial and excellent tea for a large company was also met by members of the Guild, and they are all to be congratulated on an occasion made most successful by their

united spirit and co-operation. The Hall was gaily decorated with flowers, evergreens, pampas grass and lanterns, and what with these and the festive tables, it hardly knew itself. Mr. H. J. F. Orr assiduously presided as music master at the Radiogram lent by the Rosemary Radio Company through the Sexton, Mr. Tinsdale, who, with Mrs. Tinsdale, gave much ungrudging service in connection with the event, which is only an instalment towards a Sale of Work to be held later in 1936. On Sunday night, December 15th, the organist, Mr. Albert Taylor, L.R.A.M., A.R.C.M., and an augmented choir gave their annual rendering of selections from Handel's "Messiah" to a large congregation, the soloists being Miss Coburn (soprano), Miss Victoria Gordon, L.R.A.M. (contralto), Mr. D. Houston (tenor), and Mr. J. Laird (baritone). At morning service a special anthem was rendered, "Hear My Words," by Sir Hubert Parry. Being Choir Sunday, the Minister referred to what the Services owed to the voluntary members in the praise of the Church.

Hollywood.—This Branch of the Women's League held their usual meeting on Monday, the 9th. This took the form of a social evening with games and competitions, and was spent very happily by all present.

Dromore.—A most successful Sale of work, in connection with Dromore Non-Subscribing Presbyterian Church, was held in the Rampart Street Schoolroom on Thursday evening last. There was a large attendance of members of the congregation and friends from the other local Churches at the opening ceremony, which was performed by Miss Praeger, of Hollywood. The heavily-laden stalls, arranged in an attractive manner, denoted much hard work on the part of the organisers, who are to be congratulated on the success that attended their efforts. Rev. Alfred Davison, minister of the congregation, presided, and the proceedings commenced with the singing of two verses of the hymn, "Forward be Our Watchword," Miss Maureen Hobart presiding at the piano. Rev. R. Nichol Cross, Rosemary Street Non-Subscribing Presbyterian Church, Belfast, offered prayer. The Chairman

said his first duty was to express his pleasure in taking the chair and to give a very cordial welcome to the friends of other Churches who had come there that day to assist them. "The present effort," he continued, "is the outcome of a desire expressed nine or ten weeks ago that something should be done to put our finances into a more satisfactory condition, and it was felt that a sale of work might enable us not only to clear off the debt, but also to re-paint the interior of the Church and to carry out some much needed alterations and improvements to the school building. On behalf of the congregation we extend to Miss Praeger a very hearty and cordial welcome to Dromore. We appreciate her kindness in coming here today, at so much inconvenience to herself, to assist us in our effort. Miss Praeger, on behalf of the congregation, I now ask you to open our sale." (Applause). Miss Praeger, who had a hearty reception, said it was a very great pleasure for her to come to Dromore. It was interesting to her to be in Dromore, and to see a number of friends — people whom she was very pleased to see indeed—and to open that sale of work. A sale of work usually opened itself about half an hour before it commenced, but that was all to the good. She hoped they would have a very good sale that day. A friends told her that there were three kinds of people attended sales of work — there was the very rich lady who went round buying things nobody wanted and sent them to the next sale of work. (Laughter). Then there was the average kind of people who came along quite ready to spend some money, and wanted to get value for it; and thirdly, the person who came to see how much he or she could get for nothing. (Laughter). She hoped there would be plenty of spenders that day, and she had pleasure in declaring the sale open. (Applause). Little Miss Iris Flanagan, Mossvale, gracefully presented Miss Praeger with a box of beautiful linen handkerchiefs as a memento of the occasion. Miss Praeger, in acknowledging the gift, kissed the little one. Mr. W. J. Baxter, B.A., said that "on behalf of the promoters, directors, shareholders, and

all others interested in Rampart Street Unlimited—(laughter) — it gave him great pleasure to move that their best thanks be given to Miss Praeger for coming and seeing that they they got a good rousing send-off for their sale that afternoon. As they all knew, Miss Praeger came from Hollywood. Hers was a household word, at least wherever art was considered; she excelled not only in the painter's art, but in the gentle art of persuasion. (Laughter). She had fulfilled her mission that afternoon to perfection. The vote was passed by hearty acclamation and conveyed by the Chairman. Miss Praeger briefly acknowledged the compliment.

DOMESTIC MISSION.

The Central Hall, Rosemary Street, was filled to capacity on Thursday evening, 14th December, when "The Malcolm Dramatic Society" presented "Greater Love," an original three-act play. This play was written and produced by the leader of the Society, Mr. F. M. Pett, who is to be heartily congratulated on his excellent work. The large audience gave this, the first presentation of this play on any stage, an enthusiastic reception. The author and members of the caste are very grateful for the generous patronage accorded their efforts by the public.

The Literary and Debating Society had as their guest speaker on Tuesday evening, 19th, the Rt. Hon. J. M. Andrews, M.P., Minister of Labour for Northern Ireland, who gave a most interesting and instructive address on Unemployment. Mr. Andrews outlined the work of his Department and the efforts being made to assist those who are unemployed. A period of discussion, in which many members took part, followed, after which a hearty vote of thanks was accorded the distinguished speaker.

The Sunday afternoon Study Circle is providing an opportunity for frank and helpful discussion of religious subjects, as well as strengthening and enriching the bonds of fellowship between all who participate.

We would again solicit reading mater-

ial and clothing from interested friends. With winter weather, the latter would be specially helpful and appreciated.

The varied Mission activities have combined to minister to the needs of our members in a gratifying way during the long winter evenings. As far as leadership and equipment permit, every group has been considered and given a place in the programme of meetings.

The Debating Society was most fortunate in securing the services of a number of visiting speakers. The Rt. Hon. J. M. Andrews, Minister of Labour for N. Ireland, gave a very interesting address on "Unemployment." Mr. J. H. Ireland, General Secretary of the City Y.M.C.A., in an address on "Gambling" gave a lucid account of this acute problem. A joint debate between representatives of York Street Guild and our own Team on the "League of Nations" provided an instructive evening. Our Sunday Afternoon Study Circle had a number of visitors also. Mr. Henderson spoke on "The Great Quest; Mr. J. N. Calender on "Temperance," and Mr. Kennedy on "The League of Nations and Peace." We owe a deep debt of gratitude to all who have so willingly assisted us in this way.

The Sunday School attendance has again achieved a record with a total of thirty-seven prizes for the year, two of which are for perfect marks.

The Play "Greater Love," by Mr. F. M. Pett, director of the Dramatic Society which was well received in Central Hall, will be repeated early in New Year.

The Social Club has arranged for the purchase of a billiard table, which will be a valuable addition to the games section. We gratefully acknowledge parcels from Mrs. E. R. Jackson, Mrs. Leith, and Mr. Gilliland.

W.E.

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"JOSEPH, THE FATHER."

"Thy Father and I Have Sought Thee Sorrowing." (Luke 2, v. 48).

As each Xmas time approaches we like to enjoy afresh the picturesque little tales of the Babe of Bethlehem to be found in the Gospels, and as a rule we are, most of us, quite prepared to honour all motherhood at the same time; but usually we quite overlook the fact that the real hero on the first Xmas Day was the troubled father Joseph, who surely saved the lives of both Mother and Babe by the care he must have bestowed on them on that day in the desolate shed. As far as we can gather, he alone was with them there until the mystically-minded shepherds and Magi arrived to worship at the lowly shrine, and he alone was their protector and guide during the flight into Egypt and their sojourn there. We can also gather from the Gospels that owing to his noble lineage and superior upbringing Joseph had to sacrifice a good deal socially when he decided to acknowledge Mary and her Babe as his own at all. At one time we read of his having been tempted to disown them on this account it would seem, but fortunately he listened to the voice of their angel, or as we would say now, to the voice of his conscience, and he did the right thing, and we know he was never ashamed to be seen with them afterwards, and also became an exemplary father and an exemplary husband. No doubt, some friend of Mary's would have befriended her and her Babe if Joseph had really shirked his responsibilities and deserted them, and Jesus might have been reared to man's estate quite satisfactorily in this way, but one wonders if he would ever have been able to fulfil His mission and proclaim the Gospel of the care of God towards all who could call Him "Father," if he had not been able to clearly connect the words "Father" and "Love" in His own life.

We all know that Jesus could think of no love stronger than that which an ordinary earthly father had towards his son when he wanted to speak of some deep trustworthy love like unto the love of our Heavenly Father towards any one

of His children, and of course this speaks well of his own experience of an earthly father and of His care. We can easily see in the Gospels that Joseph was not merely a rigidly conscientious father and husband, always doing the right thing, taking his family to the Temple and to Jerusalem at the right times, etc., but we can also see he was a very loveable, affectionate man. Those words of Mary's: "Thy father and I have sought Thee **sorrowing**, spoken on their return journey from the Child's first passover tell us a lot. They tell us of how Mary and Joseph were filled with sorrow when they might so easily have been filled with little else but anger at the Child, who had given so much trouble by wandering away from them. We can also see in this little picture of how inseparable Mary and Joseph seem to have been when there was any form of trouble or anxiety in the family.—Mrs. Mayes.

(To be continued).

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"It is inevitable that Europe and Africa have to live together in the same world, but I am sentimentalist enough to believe that the relation of Africa to Europe will depend very largely upon whether Africa conceives of Europe in the terms of Signor Mussolini or of David Livingstone."—Mr. Isaac Foot.

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